THE Late Commotion

of certaine Papists in *Herefordshire.*

Occasioned by the death of one Alice Wellington, a Recusant, who *was buried after the Popish maner, in* the Towne of Allens-Moore, neere He*reford, vpon Tuesday in Whitsun* weeke last past.
1605.

With other excellent matter thereby occasioned.

Truely set forth.

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1605.

BIBLIOTHECA BODLEIANA

To the Reader.

Gentle Reader, to ſatisfie thy minde, and to ſtop the mouths of the multitude, who liſtening after euery idle report, are eaſily induced to beleeue, whatſoeuer bee by vncertayne fame bruted abroad, I haue cauſed theſe ſeuerall Letters, with a true diſcourſe therein contayned, of the beginning and proceedings in theſe late Popiſh actions, to be diuulged: and I haue the rather bene thereunto induced, becauſe I know certaynly, that not a few, for their better ſatisfaction, are very deſirous to vnderſtand the truth thereof.

Furthermore, in peruſall hereof, the vulgar people, & ſuch as are wauering in Religion, by reading his Maieſties proteſtation, for the mayntenance of Religion, herein contayned, and publikely vttered in the Starre-chamber, by the mouth of the L. Chauncellor of England, vpon Thurſday the xx. of Iune laſt paſt, ſhall hereby bee incouraged to go on in the Chriſtian profeſsion of the Goſpel, ſo long time by Gods mercies, and the conſtancy of religious Princes mayntayned amongſt vs, and not bee diſcouraged by any idle perſwaſions, which ſeditious and trecherous Papiſts, who haue vowed themſelues vnto the ſeruice of the Pope, ſhall cloſely and vndermyningly (thereby ſeeking to alienate the hearts of his faythfull ſubiects, from their dutifull allegeance) buzze into their eares. So that if any Papiſt hereafter ſhould ſeeke to perſwade any of his Maieſties ſubiects, that the tymes are like to alter, and that a Toleration ſhould bee graunted, (thereby wronging his Maieſty exceedingly, who is ſo fully ſettled in the Trueth)

Trueth) *they may answere them*, Auoyd, false and lying Varlets, your words are vayne, and your hopes are more vayne; see here his Maiesties protestation to the contrary.

Neither can I here omit to giue notice vnto the world, of that excellẽt speach, which mine owne eares heard vttered vpon Munday the fifth of Auguſt laſt paſt, at Paules Croſſe, by the right Reuerend Father in God, the Lord Biſhop of London, in his Sermon there; becauſe it ſerueth for a ſtrengthening and confirmation of that, which in the enſuing Letter you ſhall read. His words tended briefly to this effect:

That his Maiesty had made a protestation before God and his Angels, that he was so constant for the maintenance of the Religion publikely in England professed, as that hee would spend his owne deareſt bloud in the defence therof, rather then the Truth should be ouerthrown: and that if he had ten times as many more kingdomes as he hath, he would dispend them all for the safety and protection thereof: and like-

wiſe, that if he had any childrē that ſhould out-liue him, if they ſhould maintayne or vp-hold any other Religion, he deſired of God, that hee might ſee them brought to their graues before him, that their ſhame might be buried in his life time, neuer to be ſpoken of in future ages.

Oh worthy ſpeeches, and worthy ſo noble and religious a King! Shall we therefore that are his ſubiects, be diſcouraged, hauing ſo couragious a King? No, God forbid.

Thus wiſhing thee to iudge none otherwiſe hereof, then as proceeding from one, that tendreth the good of his Prince and country, and is willing to ſatisfy all ſuch, as deſire to be informed in the truth hereof, I reſt a wel-willer to all that meane well.

Tho. Hamond.

A Letter

A Letter from a Gentleman in London, to his friend in Hereford.

To his most affected and kinde friend, Mr. E. R. in Hereford.

KInd Mr. E. R. the former proofes that I haue already had of your loue to me-ward, causeth me agayne to presume vpon your further curtesies. The matter is thus: There hath bene lately noysed abroad very commonly in London, a strange report, concerning the proceedings of some Papists in your parts, and as fame goeth, not far from you: much haue I heard thereof, and that diuersly: whereupon being desirous to be

satisfied with a certayne truth of that matter, (because my mind cannot rest contented with an vncertayne Relation thereof) I repayred vpon Thursday last, being Starre-chamber day, vnto Westminster, there expecting to heare something concerning those causes: neyther was I altogether deceyued in my expectation, although not fully satisfyed in any particulars of this matter, how the maner thereof was: for being there, vpon the same day, after that the Lords were set, and that one or two matters, concerning some former misorders in those partes formerly committed, had bene heard, the right Honourable, the Lord high Chauncellour of England, as from his Maiesties owne mouth, beganne a most excellent speach, and deliuered the matter after such an vnexpressable maner, as it is impossible for me to come neere vnto, eyther the words, or perfit substance thereof, it was so pithy, so excellent, and so admirably

couched

couched together: and yet acknowledgeing that he himſelfe was vnable to declare it vnto them in ſuch maner, as his Maieſty had deliuered it vnto him.

But I will onely heerein relate vnto you, as neere as I can remember, ſuch things as were vttered by his Lordſhip, concerning theſe preſent matters: for his Lordſhip, after that he had ſpoken ſomewhat largely, concerning ſome other poynts, ſayd, That there had now happened a preſent occaſion (meaning this late Commotion in your partes) which did adminiſter much matter worthy of conſideration.

Then he began to ſhew how certainely his Maieſty was informed, *That the number of Papiſts in England was mightily increaſed, ſince his Maieſties comming, and that Popiſh Prieſts and Ieſuites (factors for the Pope) lay lurking in many corners of this land, to ſeduce his Maieſties ſubiects from their due and lawfull allegeance*

vnto their rightfull Prince, to the acknowledgement of a forrain power and authority, namely, the Pope of Rome.

Then also, that his Maiesty maruayled, how it happened, that Papists could so increase daily, or Priests and Iesuites be intertayned within his Kingdomes, considering, that his Lawes are in force against them.

And thereupon entring into a consideration of the estate of this Land, and seeking by all meanes possible to finde where the fault might be, after the examination of diuers supposed causes, he alleadged, that none was greater then this, *viz.* *That Iustices are too slacke and negligent in their places; it being a thing impossible, that Priests and Iesuites should swarme so thick as they doe in any partes of England, or Wales, vnlesse Iustices of Peace in those parts where they frequented, were carelesse of their place and office.*

Hereupon also he said, that his Maiesty

was

was informed, *That many, who were in place of Iuſtice, to puniſh others, either were themſelues ſo affected, or at leaſtwiſe, for ſpeciall reſpects, fauoured them that were.*

Then ſpake he vnto the Iudges, and ſuch as were to go their Circuits, remembring vnto them, how carefull his Maieſty had bene for the good and happy gouernment of theſe his Kingdomes; how ſtudious for the mayntenance of the true Religion, profeſſed and maintayned by the Church of England, how often his Maieſty had held conſultation with his Councell and Cleargy, for the ſure eſtabliſhment of matters in Religion, and how loth to alter, change, or diſanull any of the Lawes of England: becauſe hee found, that there was no more perfit forme of gouernment in the world, nor any Church that came ſo neere vnto the very ſubſtance of the trueth in euery poynt, as the Church of England doth: and becauſe that Religion is the ſureſt

bond to knit mens hearts in vnity, he recited how great paynes, and what often cares his Maiesty had taken for a perfit vnity in Religion, and diuine worship, that not euery one should bee at liberty to serue God after his owne fashion, but all should ioyne in one true worship of God; which, if euer any Nation in the world had, we now haue.

Further also, giuing vnto the Iudges a straight charge, that in their Circuits they should haue an especiall care to inquire for all such as were Priests, Iesuites, or Recusants, and to take such order, that they might be punished; and more especially, for inquiry of all such Iustices of peace, as were either, themselues, their wiues, children, or seruants, Papists; or knowne themselues to be fauourers of Papists.

Hereupon further alledging, that there were some Iustices, who although they themselues would not be seene to giue any entertaynement or countenance vnto

Priests,

Prieſts, Ieſuites, or Recuſants, yet ſuch ſhould finde welcome at theyr Wyues hands.

And therefore his Maieſtyes pleaſure was, That all ſuch Iuſtices, as can bee knowne to be as aforeſayd, ſhould haue their names ſent vp, that they may be remooued out of the Commiſsion for the Peace, as being vnfit members to hold ſuch places.

And as this his Maieſtyes charge extended vnto the puniſhment of ſuch, as were obſtinate Papiſts: ſo, more eſpecially, for the puniſhment of ſuch, as were become Papiſts ſince his Maieſties comming: and yet a more ſtrict charge for thoſe parts about you, becauſe they were alwayes moſt infeſtious and troubleſome.

Then hee put the Iudges in minde, how long a time they now had for ſearch into theſe matters, and what directions

they had receyued for their proceedings, assuring them, that as his Maiesty had signified vnto them before their going, what course they should obserue: so at their returnes, hee would call them vnto an account, what they had performed therein.

And amongst many other matters of speciall moment, he entred into a deepe consideration of this Land, the estate thereof how blessed it was, how much bounden vnto GODS Almighty goodnesse, for that he hath sent vs so gracious a King: A King, that did so constantly professe CHRISTES true Religion established in the Church of England: a King, by whose happy commaund we were free from many cares, many dangers, many perills.

Moreouer also, he shewed, that Papists in diuers places, (as his Maiesty was certaynely informed) did bragge in words, *That they were in a good hope of*

a Toleration: hereunto adding a speach of his Maiestyes, concerning the folly of Papists, how they were besotted, yea, and more then bewitched, to suppose any such matter, wondering whereupon they should builde their false hopes, adding thereunto also, that his Maiesty was so surely perswaded of the truth of his Religion, so firmely grounded vpon the cercertainty thereof, and so constantly bent for the mayntenance thereof, as that he vowed vnto his Priuy Councell, that if he did know that any of his children after him (which I hope neuer will be) would goe backe from the Religion which hee now professed, and maintayne any other, that vpon that childe hee would lay his curse.

These and many other matters (which not a little ioyed me to vnderstand, how constant his Maiesty is for the mayntenance of the Gospell) I heard with mine owne eares, whereof I thought it not a-

 misse

misse to certify you: but because I cannot here know of the particular matters, and maner how those things fell out in your parts, I make bold to request your paynes, in learning, as neere as you can, the truth therof, and to let me vnderstand thereof by your Letters. London, the 22. of Iune. 1605.

Your friend assured,

T. H.

An

An Answere vnto the former Letter.

To his most approued good friend,
Mr. T. H. in London.

BEcause Reports are many and variable, and the world is giuen to inquire after nouelties, according as the saying is, Est natura hominum nouitatis auida; *and also, because the further a tale goeth, the more it is made: for,* Fama crescit eundo: *and lastly, because by your Letters, you seeme to be so importunate, to know the truth in these late stirres and Commotions in our parts, I*

haue (though vnwillingly, but onely for your sake, vnto whome I acknowledge my selfe many wayes beholding, and whose request in any matter lawfull, is vnto me a strong commaund) taken some paynes in collecting the trueth thereof, as neere as I could, without putting in of any thing, vnlesse it were credibly reported to bee true, or were matters of coherence with these actions.

Accept therefore these few lynes ensuing, as a further pledge of my vnfayned loue vnto your VV orship; and as occasion shall serue, if any other matters worthy the writing doe happen, I will not fayle to performe whatsoeuer belongeth vnto a trusty friend, and one that wisheth all happinesse and prosperity vnto your fortunes.

Neyther may I heere omit to render you most kynde thanks for your paynes taking, in writing so largely vnto me in your letter

letter as you haue done.

And besides that, the substance of your Letter is so welcome vnto mee (because I know, that had it not beene true, you would not haue written it) as that it causeth my heart to leape for ioy within me, as often as I remember, how constantly his Maiesty hath auowed to maintayne and vphold the truth of the Gospell, which is now in England publikely preached.

Neyther doth the remembrance thereof seldome tymes with ioy affect me: for so many causes doe daily administer matter, to bring mee into the remembrance thereof, as that I am alwayes replenished therewith, especially, when I bethinke me of Papists, how vayne their hopes are, and how like vnto smoake they vanish away.

God omnipotent, of his infinit mercy and goodnesse blesse vs all, and make vs beere

faythfull seruants vnto himselfe, and the
King, that after our seruice here on
earth, we may all rest with Christ
Iesus in the kingdome of hea-
uen. Hereford, the nyne
and twentyeth of Iune.
1605.

Yours to commaund,

E. R.

A true

An Induction into the

ſequent Diſcourſe.

DO vile, (yea and monſtrous) haue beene from time to time, within the memory of theſe 47. yeares, the bould attempts and deſignes of Papiſts and their adherents, againſt their lawfull Princes, as that the freſh remembrance thereof as yet remaineth in many thouſands, who are now liuing, and can witneſſe the ſame. And albeit, (omitting many others) that that one action at his Maieſties firſt entrance into this kingdom, contriued by Watſon and Clarke (two Seminary Prieſts) and aſſented vnto by thoſe other mentioned in the Margent, (*vide.* 1. To take away his Maieſties life, and to extirpate his whole iſſue. 2. To raiſe Rebellion. 3. To alter religion. 4. To ſubuert the ſtate, and to deuide the chiefe offices of the kingdome among themſelues. 5. To bring in a forraine power to inuade this land) might of it owne felfe (it being in it owne nature ſo odious as more could not be) iuſtly haue giuen cauſe vnto his Maieſtie more ſtrictly to haue looked vnto all of that ſubtill ſect, and haue ſo there-by incenſed his Maieſties diſpleaſure and indignation againſt them, as that in his iuſt fury he ſhould haue rauiſhed them to peeces, and haue ſo ſcattered them, as that there ſhould not a remnant of them be found within his territories, yet ſo loath is he to be termed (though vniuſtly as Queene *Elizabeth* by ſome of them hath beene) a cruell perſecu-

L. Cobhã, L. Gray, S. W. Raw, Sir Griffin Markham, Iame Brooke with others

Proued againſt them at their arraignment at Winchester.

In the Papiſts firſt Sup. Sect. 3. & Sect. 4.

ter, as that he hath forborne hitherunto to be nere so seuere vnto them as their demerits deserued, or his owne safetie requireth. But let them beware (if not for loue to his Maiestie, yet for feare of his iustice, and their owne ouerthrowes how they play fast and loose with so wise a king, for if the Lion Rampant (whose clemencie they haue abused) begin to assault them, it may be they shall too late repent what too soone they haue committed, and that he who hath so long (in expectation of better seruice) forborne to punish their offences, will *Tarditatē supplicij, grauitate compensare*. Papists are like vnto those wretched people, who turning the grace of God into wantonnesse, sinne more grieuously that grace may abound, & it should seeme that the more mildly his Maiestie dealeth with them, the more bould and arrogant they are, feeding themselues with vaine hopes eyther of restoring popetie, or else of continuall impunitie, for to let passe diuers & sundry matters, wherin by some of that sect his Maiesties lawes haue bin much transgressed, I will here onely make a briefe report of a former proceeding in this our Citie of Hereford, vpon the feast day of the Purification of our Lady (commonly called Candlemasse day) in the yeare of Christ 1603. at which time a great number of Papists (some of whose fingers haue beene also dipped in these late actions) being assembled at a Masse in a certaine house in this our Citie, information thereof being brought vnto the reuerend Father the L. Bishop of this See (whose especiall care for suppressing of such disorders, deserueth great commendations) his Lordship caused a number of

The Papists allusion vnto his Maiestie in their first supplication, sect. 5.

A Masse in Hereford Citie, Ann. Primo Iac:

of men preſently to be priuilie aſſembled, and ſo vnexpectedly entering in vpon them being buſie at their paſſe, little ſuſpecting their diſcouerie) many of them were there apprehended, and ſome of them by his Lordſhips carefull reſpect to preuent further miſchiefe, were bound ouer to the Aſſiſes, but how they wrong their necks out of the yoake, that know not I. Since which time this other attempt (common in the mouth of the world) hath béene committed, the manner whereof ſhall hereafter follow, but firſt a word or two by the way. Papiſts are cloſe and cunning, and faithfull onely vnto the Pope, they haue an heart and an heart, a faith and a faith, yea euery peare they liue they are ſtored with more policies and ſubtill deceipts then other, like as the Fox, (of whom for their craft they may rightly take their denomination, and be termed Fox like Papiſts) who for euery peare that he liueth hath a ſeuerall Lyuer, whereby his age may be knowne. But as their Syres age cā hardly be knowne vnleſſe he be vntripped that his liuers may appeare, euen ſo (their whelpes) the Papiſts are ſo ſubtill, and craftie, that their hearts and intentions cannot be knowne, before they be by iuſtice vncaſed and ripped vp, that their diſſembling out-ſide may be turned inwards, and their treacherous inſide outwards, for outwardly they are Lambes, but inwardly they are rauening Wolues, bearing honny in their mouths, but the ſting is in their tailes, for *exitus acta probat*. They haue as I ſayd an heart & an heart, a faith and a faith; an heart for the King, and a heart for the Pope, a faith for the King, and a faith

The Fox.

for

for the Pope, both which hearts, & both whiche faiths conioyned, make a falſe diſſembling faithleſſe heart. Nor ſpeake I this without a ſure ground whereon to build, for I will alleadge a firme and vnanſwerable reaſon for it. Watſon the Prieſt, (their graund Champion and ſpeakeſman) in his booke of *Quodlibets*, (publiſhed in the latter end of Quéene Elizabeths raigne) made as great, as ſerious, as vehement, and (as it ſhould ſéeme) as feruent a proteſtation, as could by wordes be expreſſed, that albeit he acknowledged the Pope of *Rome* to be his Ghoſtly father, and alſo to be the head of the vniuerſall Church in all cauſes Eccleſiaſticall, and ouer all perſons, and withall the Romiſh religion, to be (as he ſayd) truly Catholike, yet ſo farre was he from ſeeking to aduance their ſaid religion by the ſword, (which he there acknowledged ſhould rather be attempted by perſwation, then by violence) and ſo farre likewiſe did his very minde abhorre from being a traytor to his Prince and countrey, as that he would ſpend his deareſt bloud in defence therof, againſt either Pope, Spaniard, or whoſoeuer els, by any forraigne and inuaſiue powre, ſhould attempt to aſſaile it. But all this notwithſtanding, although his wordes made a faire ſhew of a conſcionable and dutifull allegeance, and that his very thoughts ſéemed to abhorre bloudſhed, yet his actions proued his intentions to be odious, and himſelfe to be a falſe diſſembling and bloudthirſtie traitor, which here to ſtand vpon is needleſſe, becauſe that the ſentence of iuſtice hath already paſſed vpon him, and ſome of his conſorts for it.

Watſon the Prieſt his diſſembling proteſtatiō. *Vide* his booke of *Quodlibets* in *quarto*.

He was araigned, cōuicted, and executed at Wincheſter in Anno. 1604. *Iacobi*. 1. Brooke. Clarke.

Likewiſe

Likewise in their first Supplication, Sect. 2. What alledgeance or duty can any temporall Prince, &c. Againe Sect. *vltimo.* they earnestly presse merite in obedience, and demerit in not obedience vnto Princes lawes, and yet make no conscience at all to kill their lawfull Prince. If then Papists can play fast and loose, carry two faces vnder one hood, lodge two hearts in one brest, and beare two tongues in one mouth, questionlesse they cannot safely be trusted. It may be perhaps by some (Romish sanazite) partially alleaged, that some fewe Papists, as here and there a Jesuite or Seminarie Priest, can doe little harme, and that it were better they were suffered quietly to rest, then to be called in question, because (if they would, yet by reason of their small number, they cannot effect any danger to the State, which false allegation, (besides many other reasons that might be alleadged to prowe how dangerous they are) let this be disprowed. If Watson the Priest of himselfe were able to doe little harme, yet by his combination with other great personages, (but that the righteous God will not suffer such vnrighteous courses to prosper) contrived so dangerous a plotte as that, had not God beene on our side, we and our whole Countrey had beene in danger to haue beene ruined; if Watson I say by his combination with other prowed so dangerous, why may not another as craftie a knaue as he seduce (if they be permitted libertie to practise) others (which God forbid.) Likewise, who vnder a sheiw of good meaning (as to haue the conduct of some band of Souldiers, for the defence of the Lowe Countries, which

The Author of the Cath. first supplicatiō.

which forces should haue beene imployed against England. Part of the L. Grays inditement.

which some in the former actions desired) might greatly hazard the safetie of this kingdome, especially so many being knowne to be Popishly affected as are. For albeit God hath blessed vs with a godly and religious King, who is euer constant for the truth of the Gospell, yet questionlesse this land affordeth many, who forsaking the true Manna of Gods word would willingly fede againe of the fleshy pots of Egipt. For what els doth this bould attempt argue, then a desire to withdraw their neckes out of the yoake of their dutifull alledgeance, for had the buriall beene secretly by night performed, it had argued a feare to offend, but to performe it openly in the day time, armde in such a maner, and so neere the Bishops nose; & to persuere in the approbation & iustification thereof, so farre as to rescue a prisoner after such a sort, by assembling themselues armed in so great a number, and to enterprise the rescue so neere the Bishops nose, and close adioyning to so populous a Citie, and continuing in the defence thereof so farre as they did, argueth a great contempt of all his Maiesties lawes, and sworne officers, whose powers they so riotously (if not rebelliously) resisted.

Arguments of ryotous & rebellious intentions.

Let the Papists alleadge what they will to the contrary, this one thing is certaine, that whosoeuer is an absolute Papist, he also is an absolute traitor in heart vnto his Maiestie, for the absolute Papist maintaineth that whosoeuer is not a Catholique (or Papist) is an heretique: and that to kill or murther an heretique for the aduancement of their Popish religion is not onely lawfull but also meritorious. How then

See Parry, Lopez, Squire, with others their treasons.

can

can his Maiestie safely trust a Papist, seeing they differ in religion? And to close vp this induction into the matter it selfe, this one thing I must needes say for Papists, that amongst all the treasons attempted against lawful Princes for these many yeares, scarcely haue I read of any which hath not eyther béene contrined and complotted, or else acted by a Papist, as by search of Chronicles eyther French, English, or Latine appeareth. Neither haue I done what here you sée, onely to possesse the readers minde with a preiudicate opinion of their actions, but that the good may beware least closely they be vndermined and seduced by thē: for, for euery one that is that way affected, the King loseth a subiect, if opportunitie should sit with their desires. The maner of the action, without any the least augmentation, ensueth.

A true Relation of the late Commotion in Herefordshire.

There is a little Village in Herefordshire, called by the name of Allens Moore, distant from the City of Hereford, two little myles. In this Parish (as also in many other thereabouts) the Priestes of Rome haue so bestirred themselues, that with their Doctrine, they haue so poysoned and made many drunke, with the dregges of the fornication of the whoore of Rome, as that they are become obstinate Recusants, to repayre to the Church, and to participate of our Churches Sacraments, the true and undoubted pledges of our Salvation.

And amongst the rest, without any further digression (to come to our present purpose) one Alice Wellington, wife of Thomas Wellington, of Allens-Moore, in the aforesayd County, Yeoman, being but a simple woman, and voyd of any true grounds of Learning or Diuinity; but onely being seduced by the witcheries of Baals Priests, continued so obstinate in her erronious peruersnesse, that she, contrary vnto his Maiesties Lawes, would by no meanes nor perswasions, bee induced to repayre vnto the Church, according to his Maiesties Lawes in that case prouided. Whereupon, by the censure of the Church, shee rested excommunicate.

It pleased GOD, to visit this Alice Wellington with sicknesse, and to lay his hand so heauy vpon her, that she dyed excommunicate, not hauing submitted her selfe vnto our Church.

Whereupon, the Vicar of the Parish being asked whether he would bury her? Hee the sayd Vicar (knowing that the Law would not admit those to be buryed, according to the order of our Church, being dead, who liuing, refuse to submit

them-

themselues thereunto) refused the performance thereof, alleadging, that her should incurre the penalty and daunger of the Lawe, if hee should yeelde thereunto.

Hereupon, many Papists being aduertised of her death, and drawing themselues together, they so determined, that among themselues, come what come would thereof, it should bee performed after their maner.

Whereupon it was agreed, that vpon the Tuesday following, being Tuesday in Whitsun weeke in the morning, it should be done.

Understand by the way, that the Vicars house being close to the Church-yard, as hee lay in his bed, about five of the clocke in the morning, some houre and halfe after Sunne rising, he heard the sound of a little Bell; and being vnacquaynted with such a sound, and wondring what it might be, hee started vp, and looked out at the window, from whence he espyed (as he gessed) some fourty or fifty persons accompanying a Coarse round about the Church, one of which company had a

Saints-bell, another bare a Crosse, fastened (as it seemed vnto him) vpon the end of a staffe; before the coarse some carryed Tapers burning, and other such trumperies: The rest of them being weaponed, some with Billes, some Staues, some Swords, & other weapons; some of which men the Vicar himselfe knew, and some he knew not.

Hereupon, the Vicar (as soone as hee could) arrayed himselfe: but before hee was dressed and come vnto them, the body was layd into the ground, and their Ceremonies were ended. Whereupon, the vicar drawing neere, spake vnto them, blaming them for their boldnesse. But they little regarding his words, gaue him many reuiling tearmes, and bade him get him gone, if he tendered his owne life, and not to disturbe them, nor approach neere them.

The Vicar being but himselfe alone, and seeing so many weaponed in offensiue maner, thought it bootles to say any more, or to make resistance against so rude a company, and thereupon returned into his house.

After

After that the company was dissolued, the vicar gaue the right Reuerend Father in God, the Lord Bishop of Hereford, then lying at the Palace in Hereford, to vnderstand thereof, both the maner how, the time when, and the names of some persons, whome he had seene and knowne in the said Action.

Whereupon, his Lordship hauing an especiall care, for the suppressing of such tumults and disorders, and also knowing how much hurt the wincking thereat might easily procure; and withall, being zealously bent against their prophane customes, directed a warrant vnto the high Constable of that Hundred, George Wenlond, for the speedy search for, and apprehension of such as were knowne to be Actors therein.

The high Constable hauing receyued the warrant, with other petty Constables, speedily repayred vnto the shoppe of one Iames Cowle, a weauer of Hungerstone, neere thereunto adioyning, where the sayde Iames Cowle was, and also one Chadnor, a weauer likewise,

who wrought in another roome adioyning, both of them being in the warrant, the sayd high Constable, George Wenlond, caused them both to be apprehended, by vertue of the sayd warrant.

But they beganne to striue and struggle, and would not goe with them, according to the purport of the warrant: In which contention, the sayd Chadnor escaping, some pursued him, the rest remayned with Iames Cowle: but Cowle, contrary to the Kings Peace, desperately strooke at a Gentleman, named Master William Gough, with a short knife, which weauers commonly vse to cut off their threeds, and therewith grieuously wounded the sayd Master William Gough vpon the chynne. At which time also, one William Rogers, one of the Constables, was hurt in seuerall places vpon the hand.

It happened, that as they were thus contending, one Leonard Marsh, of Kynson, who had likewise beene in the former Action, and was also one of the men named in the warrant, came into the sayd Shoppe, where the same Iames Cowle was.

was.

whereupon the sayd Leonard Marsh was likewise apprehended, and in their striuing, the Constable being hurt, and Master Gough likewise, the sayd Iames Cowle escaped also, in so much that none, saue onely the aforesayd Leonard Marsh, remained in their power.

The rest hauing escaped, and wilfully indangered themselues, by committing such vyle misdemeanors against his Maiesties sworne Officers, the high Constable tooke the sayd Leonard Marsh with him toward Hereford; and by the way as hee passed, he charged diuers such as he met with, in his Maiesties name, to bee assistant vnto him, in conducting the Prisoner vnto Hereford: in so much, that hee had to his ayde some fifteene or sixteene men, euery one taking with him such weapons as they could come presently by, and as the haste required; whereby they were but very meanely and slenderly weaponed.

In this maner marching towards Hereford City, suite was made vnto the high Constable, by a brother of the sayd

Leonard Marsh, that he would stay his course with the Prisoner, vntill such time, as Master William Morgan of Treble Parke had spoken with him.

But the high Constable following the wordes of his warrant, aduisedly replyed, That hee might not stay his course; for his warrant was to the contrary.

whereupon, William Marsh, brother vnto the sayd Leonard Marsh, called vnto his brother, and bade him not to goe with them.

Thereupon, the sayd Leonard began to draw backwards; but being himselfe alone, he was by strength forced forward softly.

Thus, hauing gone on softly some two miles, when as they came within a quarter of a myle of Hereford City, suddenly they espyed themselues beset on euery side the way with men (in number as they gessed, some forty or fifty) weaponed, some hauing Bowes & Arrowes, some Billes, some Long-staues and Pikes, some Swords; And so incircling the high Constable, and his company, they demaunded,

whither he conuayed the Prisoner. He answered, That his warrant was to carry him to Hereford. Then they demaunded, For what purpose? He answered, That when he came there, they should know. At which words, one of them set a Iauelin to his brest, and charged him, vnlesse he meant to see his owne guts, to let goe the Prisoner.

The high Constable perceyuing in what danger hee was, and also knowing how far too weake his company was to make resistance, being (as before is said) but some fifteene or sixteene persons, and those also, (as not mistrusting so bold a rescue) but very meanely weaponed; yea, well neere as good as altogether without weapons, after he had reasoned with those vnreasonable persons, and shewed them the danger that they had thrust themselues into, by making so rebellious a rescue (seeing no meanes of resistance) let goe the Prisoner, who as soone as he was loose, had a Pyll presently by some of the company deliuered vnto him: and then in most bold and presumptuous maner began to threaten diuers of those, that were with the high Constable to ayde him.

Presently, as soone as the sayd Leonard Marsh was rescued, came the aforesayd Master William Morgan of Treble Parke (who is now with some others sent vp to London) vnto the high Constable: vnto whome the high Constable spake some words, as blaming him for the rescue, and that hee should be the cause thereof, and that his comming in afterwards, was but only to colour the matter. All which, the sayd Master Morgan denyed, excusing himselfe, that hee came onely to speake a word or two with him, not knowing any thing at all of the rescue.

The Prisoner being thus rescued, the high constable gaue present notice thereof vnto the Bishop of Hereford: whereupon, the Privy Councell was presently with all speed informed thereof: and suddenly were sent for vp to London, some such as were knowne to be chiefe Actors therein.

Vpon which businesse, Sir Herbert Croft was dispatched into the countrey. And after inquiry made, certayne Gentlemen were sent vp to London, to answere the matter.

Vpon which occaſion, diuers Iuſtices in this County haue bene ſince that time put out of the Commiſſion of the Peace, as knowne to bee too much leaning vnto the Popiſh faction.

Thus haue I briefly related vnto you, the true maner of the Papiſts proceedings in theſe late Actions: if any other matter of moment enſue hereupon, I will not faile (God willing) but certify you thereof by my Letters.

Hereford, the nyne
and twentieth
of Iune.
1605.

Yours (as before) to
commaund,

E. R.

The Copie of a ſecond Letter *from Hereford, concerning* ſome further proceedings in *the former Actions.*

ALL promiſes, that with honeſty may bee kept amongſt men, ought to bee obſerued, and eſpecially amongſt thoſe that by loue and inward affection are ſo neerely obliged each to other, as wee both are.

I remember well, that by my laſt Letter, I bound my ſelfe vnto your ſeruice, if any materiall accident worthy the obſeruation, concerning the late troubles in ans parts, ſhould happen, and although

I must needs confesse, that my style in penning, be very blunt and harsh, yet know I this also, that the matter and substance of my lynes are true, which may in some sort countervaile the glosing eloquence of some Rhetoricians, who study more for fine and fyled phrases, then for the truth of matter: for vnlesse I be much deceyued, the thing that you most desired, was the truth, and that also was the end, whereunto my thoughts tended, and principally aymed at: and therefore, I hope, that you will rather accept of nudam veritatem, without eloquence, then of eloquence without the truth.

Within fewe dayes after that I had written my last Letter (dated as I remember, the nyne and twentyeth day of June) vnto your worship, the Right Honourable, the Earle of Worcester, came downe vnto his Place of Ragland in Munmouthshire, with full authority from his Maiesty, of present Iustice to be executed vpon such as had beene Actors in these causes.

Now, albeit that the matters were farre gone, and diuers misorders committed, yet

yet seeing it booted not so withstand any further, having waded too farre already, most of the principall of them came in, and yeelded themselues vnto his Lordship.

Whereupon, such as his Lordship in his wisedome thought fit to be proceeded with somewhat sharpely, after examination, he caused to be committed to prison, vntill his Maiesties further pleasure be known, where diuers of them yet remayne: with others, who were lesse obstinate, and onely carryed away by false perswasions of Popish Factors, being of themselues inclinable to accord vnto the trueth, if their consciences might be thereunto perswaded, his Lordship tooke a more milde course, seeking to wynne them vnto the trueth, by reasons grounded vpon Gods Worde, which is the onely Rocke, whereupon the conscience must build. And so effectually hath his Honour dealt in this case with many of them, as that from stiffe Recusants, they are conuerted, and become new Scholers in Christes Schoole, and I trust will proceed rightly, and in a rightful course hereafter.

I could name diuers of good account, who haue reconciled themselues vnto our Church, by his Lordships honourable proceedings with them, and do now dutifully repaire vnto the Church.

What will become of those that are yet Prisoners, I know not, as yet they onely remayne in durance, vntill his Maiesteyes pleasure be knowne.

The Countrey is now quieted (God bee thanked) and all things, by his Lordships honourable carriage, well settled. God graunt the continuance thereof.

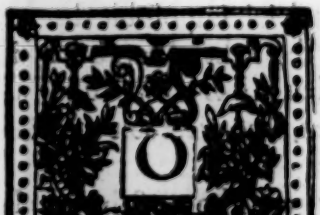
Thus, hauing performed my promise in what I know. I rest, as euer before, your friend in all obsequiousnes,

E. R.

Hereford, the third of August. 1605.

FINIS.

A neceſſary and godly Prayer.



Moſt merciful Lord God, and louing Father, wee thy children and ſheep of thy paſture, hũbly proſtrating our ſelues at the foote of thy diuine Maieſty, do here confeſſe, that we are not worthy of the leaſt of thoſe innumerable benefits, which thou in mercy, for thy Sonne Chriſt Ieſus ſake haſt beſtowed vpon vs, neyther are we worthy to be called thy children, but only in & through

him, in whom thou art well pleased, for wee haue disobeyed thy will, broken thy Lawes, contemned thy Precepts, and cast thy Commaundements behind vs: if thou shouldest call vs to account for our liues misspent, for our deeds misdone, and for our manifold trãsgressions which we haue committed, we are not able to answer thee one for a thousand, it is impossible that we should stand in thy sight: Nay, Lord, if thou shouldest but marke what is done amisse, why then, who were able to abide it?

We were not, and thou of thy goodnesse madest vs to be, and when we were, we fell away from thee, and forsooke thee: But thou (who before wee were, causedst our being) when we were, wouldest not suffer vs to bee lost for euer, but didst send thy Sonne Christ Iesus to redeeme our soules out of the hands of Sathan, who otherwise would haue seyzed vpon vs, and greedily haue deuoured vs.

A Prayer.

Not long ſince, O Lord, we ſate in darkneſſe, and in the ſhaddow of death, we ſlept in ignorance, not knowing the precious ſweetneſſe of thy holy Word; we liued in blindneſſe, not knowing whither we went, but as we were led, and withall, our leaders were blind, in ſo much, that the blind leading the blind, (hadſt not thou ſent vs a guide to conduct vs) we had both fallen into the ditch.

Thy holy word, O Lord, is a Lanthorn vnto our feet, and a light vnto our pathes: thy holy Spirit is the guide to lead vs vnto the light; and the light, which is thy holy word, is that which leadeth vs vnto ſaluation. O Lord, take not this light from vs, but let it euer ſhine as bright vnto vs, as the Sun at noone day. And for this cauſe, O Lord, we render vnto thee moſt humble and hearty thanks, for the long, happy, glorious, and proſperous raigne of our late dread Soueraigne, Queene *Elizabeth*, vnder whoſe bleſſed and happy gouernment

so many yeeres together, we inioyed the light of thy holy word, and by whose constancy the truth thereof was euer since the beginning of her Raigne, mightily maintayned. We thanke thee, O Lord, for all those blessings, that by and through her thou diddest conferre vpon vs thy vnworthy children: as namely, the practice and profession of thy holy word: The quiet possessing of that we had, (euery man vnder his owne Vyne, peaceably eating the labour of his owne hands:) The great number of many paynefull, learned, and faithfull Preachers, which vnder her gouernment thou diddest send into thy Vineyard: The graue, wise, and honourable Counsellours, that by thy gracious goodnesse, thou didst appoynt vnto her: Their true, faythfull, and dutifull seruice, that (guided by thy grace) they performed vnto her: The preuention of many euils & dangers (entended to haue bin wrought by the

hands

hands of villaynes) which, had they taken effect, might haue bin the vtter ouerthrow and ruine of our whole Countrey: The quiet and peaceable end, that (protected with thy Shield, maugre the malice of all her enemies) after the common course of Nature, peaceably dying in her bed, she made, leauing (as in right they did belong) her imperiall Crownes vnto our now gracious and renowmed Soueraigne Lord King IAMES, by thy grace, of great Brittayne, Fraunce and Ireland, King, Defender of the same true, Catholike and Apostolike fayth, which she formerly did.

Lord, we humbly againe, and againe, vpon our bended knees, from the very bottome of our hearts pray and beseech thee, that, as of thine especiall loue and fauour vnto vs, thou hast giuen vs so gracious and religious a King: so thou wilt of the same thy louing mercy, protect and defend him, in all dangers and perilles whatsoeuer.

Guide, O Lord, his goinʒ forth, and his comming in: bleſſe him in all the actions that he ſhall take in hand. Put (O Lord) into his heart good deſires, ſtrengthen him with thy continuall grace, and in the end, bring him to thy euerlaſting kingdome.

As he is; ſo, O Lord, continue him, a faithfull profeſſor of thy Goſpel; a zealous and religious confeſſor therof, a true and mighty defender thereof, a barre and obſtacle, to hinder all the courſes and proceedings that either Papiſts (or other enemies of thy Goſpell whatſoeuer) ſhall go about to inuent for the ſuppreſsing of the truth. Diſcouer them, O Lord, and let their deuices, if they perſeuer in wickednes, redound vnto their owne ſhame and confuſion. Protect and defend him, O Lord, in all his wayes; counſell him in all his conſultations, let all his thoughts, wordes and workes, tend vnto the honour and glory of thy holy name, and his owne endleſſe ioy and comfort.

Conti-

Continue him a true maintayner of the truth: Eſtabliſh and confirme thy truth in his heart: Root out Antichriſt, and pull downe his pride: Let Religion (as now it doeth) alwayes flouriſh in this kingdome: Suppreſſe the power and might of Sathan: Cauſe an vnity in the Church: Graffe vs all into one ſtocke, and let vs be all compoſed into one body, whereof thy Sonne Chriſt Ieſus is the head.

And becauſe, O Lord God Almighty, that Kings and Princes, as they are here on earth, in higheſt Offices and authority vnder thee, ſo are they chiefe markes for Sathans Inſtruments to ſhoot at, wee meekely pray and beſeech thee, that thou wilt bleſſe and defend his Royall Maieſty from all the deſperate & wicked attempts; whatſoeuer Sathan, or wicked Traytors, his miniſters, ſhall vndertake. O Lord, let them all (who wiſh him any harme) ſuddenly be conſumed, periſh, and come to a fearefull end. Bleſſe, O Lord, our gracious

Queene *Anne*, our noble Prince *Henry*, and all the reſt of the King and Queenes royall Iſſue: Let their Poſterity neuer fayle; but let them continue Kings and Queenes of this Land, to maintayne the Trueth vnto the worlds end.

Diſperſe, O Lord, all the miſts of error and ſuperſtition; Let thoſe that are blinde, and fayne would ſee the Light, participate with vs in the Truth: Settle all miſorders whatſoeuer, that are any where in theſe his Maieſties kingdomes, either in Church or Common-wealth. Let peace dwell in our quarters, and let not the name of Warre be heard amongſt vs. Conuert thoſe vnto thy truth, that are yet vnconuerted; and eſtabliſh thoſe in the Truth, who are already conuerted.

Finally, O good God, bleſſe and preſerue all and euery particular member, and members of this thy Church of great Brittaine: make vs all ready to ſerue thee, and faithfull ſubiects vnto his Maieſty.

A Prayer.

Theſe, and all other bleſſings, whatſoeuer thou in thy wiſdome ſhalt thinke neceſſary for vs, wee begge at thy mercifull hands, for his ſake, in and through whome thou firſt louedſt vs, euen Chriſt Ieſus our Lord and alone Sauiour. Amen.

God ſaue the King.

FINIS.